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SHANNON, S.  
146 SHERBURN ST.  
WPG, MAN.

NEWS BRIEFS

INDIAN TO BE ORDAINED PRIEST

In June, the Most Rev. John J.itty, Archbishop of San Francisco, will ordain twelve young priests of the Jesuit order. Among these priests-to-be is the first American Indian to be ordained on the west coast. He is the Rev. John J. Brown, S. J., of Idaho.

NA.I.B. CONVENTION IN OTTAWA

NORTH VANCOUVER, B.C.—The North American Indian Brotherhood is meeting in Ottawa, May 17, in the Auditorium of the Royal Victoria Museum. President Andrew Paull and the officers of the N.O.I.B. will be met by Members of the Cabinet during the Convention. Purpose of the Convention is to clarify the revision of the Indian Act, and to seek appointment of an Indian to the staff of the Indian Affairs Branch, as recommended by the parliamentary committee.

COLD LAKE MEETING IN JUNE

COLD LAKE, Alta. — The Chipewyan Meeting which was held July 19-20 at Cold Lake, will be held June 23-24, it was announced recently by Chief Charles Minous of the Cold Lake band. Purpose of the meeting is to send a brief to the Joint Committee on Indian Affairs at Ottawa.

INDIAN OFFICER DECORATED

OTTAWA — Three distinguished service medals and 12 military crosses were awarded by the Greek ambassador, Constantine Kallikaropoulos, to Canadians in recognition of services rendered to the Greek army in Italy during the war.

A military cross was awarded to Lieut. David Greyeyes, of Leask, Sask.

COMMON ORIGIN

Anthropology studies Man in all his aspects, including his customs and cultures. Physical anthropology, which gives man a much narrower look, measures his physical characteristics.

A favorite study at present seems to be the blood. Dr. Victor Levine of Creighton University, Omaha, used blood tests to determine where Eskimos came from. In blood groups, he said, Eskimos are practically identical with American Indians. Therefore they are not descendants of Europe's ice-age population (as the theory maintains), but recent immigrants from Siberia. They are probably Indians who moved north and developed their peculiar culture. This theory, said Dr. Levine, is supported by the fact that ancient Eskimo-like relics have been reported as far south as Manhattan Island.

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NEW DRUG TO FIGHT T.B.

CHICAGO — A new synthetic drug which may wipe out tuberculosis has been developed. The compound has not yet been tested in experimental infections. However, the drug was reported to have slowed down significantly the spread of tuberculosis in laboratory animals. It also has the qualities needed to combat the tubercle bacillus, which is protected by a layer of waxes and fats surrounding the living portion of their cells. Drugs which attack and destroy the living cell of the bacillus, such as the sulfas and streptomycin, are relatively insoluble in fat.

OBLATE COMMISSION CONVENES



Oblate Bishops and Missionaries from all parts of Canada gathered at St. Boniface, April 6-8, to study Indian Welfare and Training problems. Sitting (left to right): Very Rev. M. Lavigne, Prov., St. Boniface; Most Rev. J. Trocellier, V.A., MacKenzie; Most Rev. H. Belleau, V.A., James Bay; Most Rev. M. Lajeunesse, V.A., Keewatin; Most Rev. J. Guy, Pres. Oblate Welfare and Training Commission, Montreal; Most Rev. J. L. Coudert, V.A., Yukon; Most Rev. A. Jordan, V.A., Prince Rupert, B.C.; Most Rev. M. Lacroix, V.A., Hudson's Bay; Very Rev. J. Birch, Prov., Ottawa. First row, standing: Rev. A. Charron, Cardston, Alta.; Rev. J. L. Caron, Whitehorse, Y.T.; Rev. F. O'Grady, Kamloops, B.C.; Rev. G. Laviolette, St. Boniface, Man.; Rev. E. Bernet-Rollande, St. Paul, Alta.; Rev. A. Ruest, St. Phillip's, Sask.; Rev. M. deBretagne, Duck Bay, Man.; Rev. Ph.

Scheffer, Lebre, Sask.; Rev. J. O. Plourde, Superintendent, Welfare Commission, Ottawa; Rev. A. Poulin, Camperville, Man.; Rev. G. E. Trudeau, Cross Lake, Man.; Rev. J. M. Houle, Moosonee, Ont.; Rev. C. Comeau, McIntosh, Ont.; Rev. R. Beaulieu, Marius, Man.; Rev. J. Brachet, Pine Falls, Man.; Rev. V. de Varennes, Fort Frances, Ont.; Rev. A. Lacelles, Kenora, Ont.; Rev. C. Ruest, Camperville, Man.; Rev. A. Fleury, Mission, B.C.; Rev. O. Robidoux, Lestock, Sask.; Rev. A. Florentin, Marius, Man. Last row, standing: F. Sauve, Jousard, Alta.; Rev. J. Lemire, Marieval, Sask.; Rev. P. Piche, Lebre, Sask.; Rev. J. deGrandpre, Little Grand Rapids, Man.; Rev. R. Dion, Lebre, Sask.; Rev. A. Caron, University, Ottawa; Rev. J. Lambert, Marius, Man.; Rev. G. Forcade, Grouard, Alta.; Rev. E. Benoit, Lac Seul, Ont.

ST. BONIFACE, Man.—During the second week of April the Vicars-Apostolic and the Provincials of the Oblate Fathers in Canada, convened at St. Boniface for a three day study of problems concerning the welfare and training of the Indians of Canada. Over 40 residential schools, several hospitals, many day-schools, and hundreds of mission posts are under the care of the Oblate Missionaries across Canada.

The Most Rev. J. Guy, O.M.I., presided over the convention. A review of the work done by the Oblate and Welfare training Commission for the past twelve years was made. The protection of the religious freedom for the Indians in matters of education and hospitalisation, the advancement of education, cooperatives, recreational centers on the reserves, film service, the establishment of a Welfare Association for the Indians of the Manitoba Oblate Province, were among the topics on the agenda.

The Most Rev. J. Guy, O.M.I., and the Rev J. O. Plourde, O.M.I., were re-elected to their posts by acclamation. Very Rev. A. Jordan, O.M.I., of Prince-Rupert, B.C., was elected Vice-President.

Cooperatives

Rev. Father Forcade explained the scope and the methods of co-operatives, and gave the history of the Grouard Indian Cooperative. "Great interest has been

shown in recent years by the Missionaries", he said, "and the results obtained at Grouard justify the efforts taken in establishing more co-ops on the Indian reserves". There are two other successful co-ops for Indians, one at Marieval, Sask., the other at Nootka, B.C.

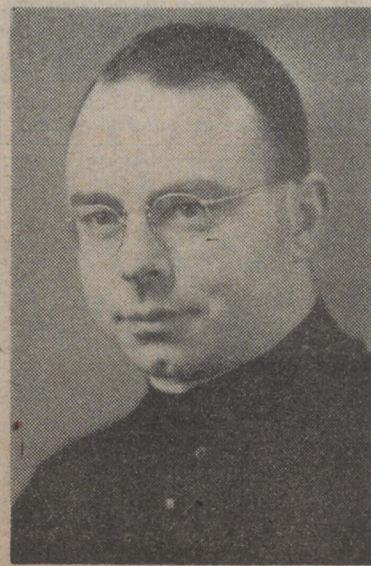
Indian Welfare Association

The Oblate Province of Manitoba is establishing the basis of an organisation for the religious, moral and economic welfare of the Indians of North-Western Ontario, Southern Manitoba and Saskatchewan.

The purpose and the scope of the organisation were presented by Rev. Father G. Laviolette. The establishment of two parallel Societies for men and women, modelled after the St. Joseph's and St. Mary's Societies of the Sioux in the United States, which have brought wonderful results in the past, and which are still active after sixty years of existence, will be the first objective.

(Read: the Catholic Indian Congress, on page 2 col. 1).

HEADS MISSIONS



Very Rev. Fr. Ph. Scheffer, O.M.I. Provincial of the Manitoba Province took office at St. Boniface May 5.

VISITS SANDY BAY RESIDENTIAL SCHOOL

SANDY BAY, MAN. — Sometime ago I had the occasion of visiting an Indian Residential School. I had often heard of Indian Schools, from different people on varied occasions. The impressions I received from these bits of hearsay had developed in me a desire to find out for myself just what was being done in Indian Schools. It was not without interest therefore that I took advantage of an opportunity offered me to visit an Indian Technical School. I say Technical on account of the training received.

Sandy Bay Indian School is situated on the west shore of Lake Manitoba, about seven miles south-east of the mining village of Amaranth. It was founded in 1902 by the late Father Ambroise Comeau, O.M.I. The first building as an Indian School was erected in 1904, and gradually improved with years into an up-to-date school sheltering 145 pupils.

The pupils are trained in the academical subjects as well as in vocational training.

Meeting genial Fr. Lambert, O.M.I., principal, I was conducted on a very interesting tour of the institution. He introduced me to

Father Beaulieu, pastor of the Reserve, and to Father Florentin, missionary of the Bluff Creek, Ebb-and-Flow, Crane River and other mission posts. I also met Father Chagnon, now retired, who spent most of his life as principal of the school. Father Chagnon has, as a hobby, collected one of the most complete collection of birds in Western Canada. These birds are housed in glass cases, as a permanent exhibit. Two lay brothers, O. Bruyere and V. Lavoie, devote their time to the upkeep of the school and give manual training instruction to the pupils.

(Concluded on Page 2)



Left: the school principal, Fr. J. Lambert, O.M.I. welcomes Indian Agent J. Waite, on his regular visit. Right: Sr. Marie-Emilie, Superior, welcomes Miss A. MacReady, Health Service Dietitian.

# THE INDIAN MISSIONARY RECORD

A NATIONAL CATHOLIC PUBLICATION FOR THE INDIANS OF CANADA

REV. G. LAVIOLETTE, O.M.I., EDITOR.

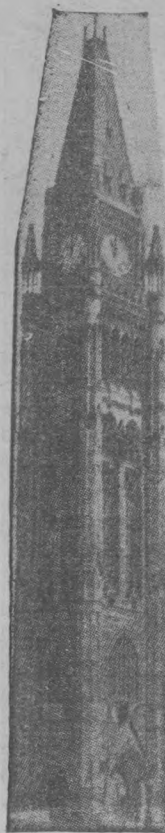
Published Monthly by the Oblate Fathers, 340 Provencher Ave., St. Boniface, Man.

Subscription Price: \$1.00 the Year.

Advertising Rates on Request.

Printed by Canadian Publishers Ltd., Winnipeg, Man.

## Indian Land Title In Canada



In view of the paramount importance given to the land estates of the Indians called 'Reserves', it seems opportune for your Parliamentary Observer to publish a few historical notes on the subject.

The British Government has always recognized the Indian's title to land, which consisted of hunting and fishing rights over the districts occupied by them, and the Crown reserved to itself the exclusive right to treat with the Indians for its surrender. On the other hand, during the days of French Rule in Canada, the French claimed the new colony by right of discovery and conquest and never recognized any Indian title. As a matter of grace the French did not set apart reserves for the Indians; this applies, with a few exceptions to the reserves in Quebec and in the Maritimes.

The British assumed the French title to lands after the conquest, and the Indians were confirmed in the possession of the reserves they occupied by the Proclamation of 1763. However, in British Columbia the Provincial Government has not recognized any Indian land title in that province, but it has set apart reserves in which the Government retains an interest, called reversionary, which will be effective if and when the Indians shall cease to require the land.

In Ontario, Manitoba, Saskatchewan and Alberta, as well as in the Northwest Territories the old policy of recognizing the Indian title has been followed. Large tracts of land have been ceded by the Indians to the Crown, by Treaty, for an immediate payment in goods or money, or for an annuity, or for both. In these Treaties the Indians reserved certain lands for their own use and occupation, the title of which is in the Crown, in trust for the Indians, and the ceded territory is administered by the province. At times Indians surrender for sale or for lease parts of these lands reserved for themselves, and the proceeds are placed to the credit of the band.

We may add that during the period of military control in Canada (1763 to 1841), the Indians were treated more or less as an independent sovereign power. The attitude of Canada was influenced to a marked degree by her desire on the one hand, to win the support of the Indians as friends or allies, and on the other, through fears of Indian attacks on her frontier settlements.

The following period, (1841-1867) is marked by a gradual change from a policy which was dictated by considerations of fear and self-interest, to one dominated by efforts to educate, civilize and christianize the Indian. The British North America Act transferred the authority of the Provinces to the Federal Government, the transition was easy; in 1868 a Dominion Act which consolidated previous acts and summed up the best features of Indian legislation was placed on the statute book. There was only an amplification and development of the former policy, elastic enough to accommodate the problems of the various Indian groups in the country.

The "closed reserve" policy has been enforced since the days of the Proclamation of 1763; the maintenance of the reserve intact has been, indeed, the basic principle of the Indian administration, and of incalculable benefit to the Indians.

G. L.

## Catholic Welfare Associations

Among recent organisations for Indian welfare our readers are familiar with the Catholic Indian Institute of B.C., which is composed of Indian Chiefs, Captains, and other leading Indians who carry out social work on their home reserves.

The work of this Institute is distinctively that of a Catholic Social Action organisation, taking part in all the activities of human life. It is religious, intellectual, educational, charitable, economic and social in scope, working to the spread of religious influences in the home and community. In existence for four years, the Catholic Institute of B.C. has undertaken the training of the headman in each mission, thereby laying a solid foundation for moral and spiritual welfare as well as for a thorough social development according to the spirit of the Church.

A much older and time-proven organisation, essentially and exclusively religious in character for the training of lay leaders in Catholic Action is the parallel societies of St. Joseph's and St. Mary's, instituted for the Sioux in the Dakotas and Montana, over 60 years ago, by the late Apostle of the Sioux, Bishop Marty, O.S.B.

Upon the Bishop's advice, Father Jerome Hunt, O.S.B., founded those Societies at St. Michael Mission, North Dak-

ota, in 1886. At first under the direction of the priests, and later on their own account, the groups studied and discussed the truths of the Catholic religion and their application to practical life in meetings held every Sunday afternoon, interspersed with hymns and prayers.

These Societies met with extraordinary success on the Sioux reservations; thousands of Indians became instructed in a way which it would have been impossible for the missionaries to do alone. The Societies hold local congresses every two years, each time at a different mission; also a general congress at which delegates come from the various States.

The first congress was held at Standing Rock Reservation, N.D., in 1891, and several congresses have been held every year ever since.

It has been the privilege of your editor to witness, as guest missionary, several of these Congresses in the Dakotas and in Montana. Preparation for a congress and its management are entirely in the hands of the Indians. Local committees are formed, delegates are elected from various missions and collections are made for their expenses.

At the point where the congress is to be held, a large bower is erected for the meetings near the mission chapel. The sessions are conducted by the Indians; a different chairman is usually chosen for each meeting and the discussions are conducted with gravity and strict conformity with the rules. The speakers, men and women, deliver addresses usually centered on one topic, such as the Christian Family. The meetings and religious services, at which missionaries preach in the native tongue, last three days.

Every day, after the High Mass a community banquet is served, in which all have contributed. Congress closes with a solemn procession, the men and women in full regalia, proudly carrying their banners, sashes and other insignia according to their rank and office.

The absence of amusements of any kind, the strict order and decorum observed during the congress, the zeal shown by the leaders in seeking out the lukewarm, exhorting the "tardy" to receive the Sacraments, are very striking indeed. At the close of the congress the Indians return home with new ideals, and the subjects brought to the attention of the congress will be discussed in the Sunday meetings again and again.

The foundation of an Indian Welfare Association with a religious as well as a social program of action has been laid down by the Oblate Fathers of the Manitoba Province, and it will include North Western Ontario and Southern Saskatchewan. It is hoped that it will meet with the full cooperation of the eight thousand Catholic Indians in this mission territory, and that it will foster to a high degree the social, economic and cultural progress of the Indians.

G. L.

### SANDY BAY

(Concluded from Page 1)

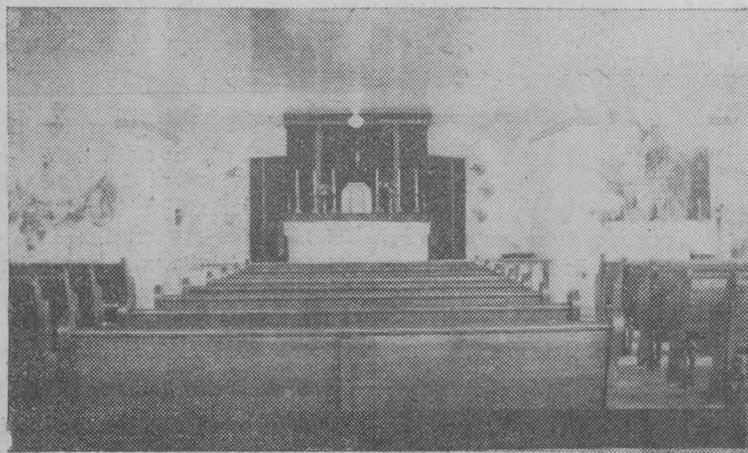
The other departments in the school are under the care of the Sisters of St. Joseph of St. Hyacinth, P.Q., who are very devoted to the children. The kitchen, laundry, infirmary, dormitories, sewing room and bakery are under their care, and they instruct the girls in the arts of housekeeping. Many beautiful pieces of fancy work and of woven material were shown to me.

The lay staff comprises Eddie Kubb, boys' supervisor and athletic coach, E. Laderoute and N. Trudeau, farm and dairy instructors, and M. Dufault, night-watchman.

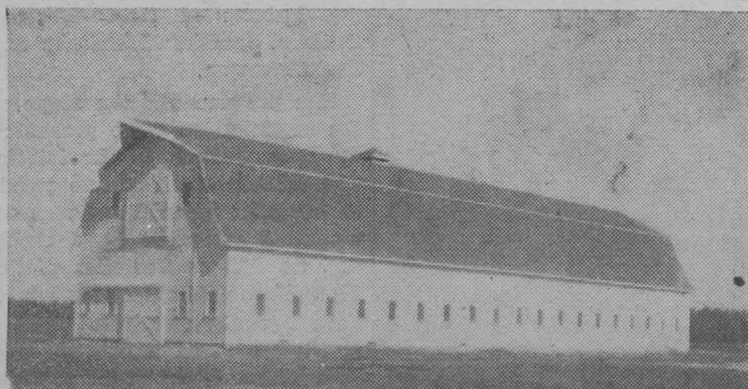
Visiting the four classrooms, with two grades in each, I was struck by the neatness with which they were kept; the school curriculum is the same as that of the provincial schools, and teaching methods are up-to-date.

The infirmary is well stocked with medicine, and it has two cheerful words for the patients. The playrooms are roomy and the pupils enjoy weekly educational as well as recreational shows.

Having completed the visit of the school, I was shown the out-buildings: the modern dairy stable; the chicken-coop, where 3,700 eggs are gathered monthly; the workshop, well equipped with



The school chapel was decorated by Fr. J. Adam, O.M.I., missionary of the Eskimos, who was a guest at the school last year.



The modern dairy-barn, erected in 1945 under the supervision of Brother E. Boulet, O.M.I., with the help of the Oblate lay-brothers. It is kept in A-1 shape by Mr. Laderoute who trains the boys in dairying.

## 21 YEARS PREMIER OF CANADA



On April 21, William Mackenzie King will have completed 21 years as Prime Minister of Canada, a record which is a new record for the world's English-speaking nations. Two hundred and six years after Sir Robert Walpole was first out of office after 7,620 days, Premier Minister of Great Britain.

Except for 3 months in 1913 and a five-year hiatus when the Conservatives won power (1911-1913), King has ruled Canada ever since 1921.

The grandson of an immigrant Scot, "Willie" King grew up in Berlin, Ont. After college he studied slums and unions in Chicago. This led to an appointment in 1900 as deputy minister of labor. By 1908, King was a member of Parliament and by 1919, heir to the Liberal party and its leader, Sir Wilfrid Laurier, died.

Since his election to the premiership in 1921, King has helped his country grow into full independence from "Mother England." At 73, he is ready to step down. At his request, the Liberal party will meet this summer to elect a successor.

## "WINDIGO" RIDDLE SOLVED

THE PAS, Man.—In the May issue of the I. M. Record, we published the famous "Windigo" riddle of Owl Portage. The solution of the riddle is that this "Windigo" is only an unpractical joke perpetrated upon the native population by a white trapper who has done a little too much celebrating, an inquest made by R.C.M.P. revealed.

tools, for the training of the school boys.

Then I went to meet the nurse, Miss A. McCarthy, who cooperates with Sr. Rayn Marie, also a R.N., in the care of the school pupils at the Reserve. Since a few years the mortality rate has been greatly reduced at Sandy Bay, hygiene has been greatly improved.

My last call was made at the trading-post of Nap. Roy, the school. The Marius Post is located at the post. Roy is very cooperative with school staff, and his services appreciated by all.

The accompanying pictures on pages 2 and 8, will tell a better story than I can express in words only. I will close in stating that what struck me most in my visit was that perfect cooperation between the Church and the Indian Affairs Branch, as well as the Indian Health Service division of the Department of National Health, can be worked out for the greater advantage of the Indian population, not only here at Sandy Bay, but in all of other educational centres of the Indians across Canada.

INDIAN ACT REVIEW PROGRESSES

NORTHERN SASKATCHEWAN MIDGET HOCKEY CHAMPIONS

OTTAWA—Regular sittings of the Special Joint Committee for the revision of the Indian Act are being held in the House of Parliament. The main topics for the consideration of the Committee members are: Definition of the term 'Indian', Band Lists, Band Membership; the Sale of Intoxicants to Indians. (Act, SS. 126-137 inclusive); Location Tickets; Reserves (Act. SS. 19-24 incl.); Filling of Vacancies in key posts in the Indian Affairs Branch, and Descent of Property (Act. SS. 25-33 incl.)

The Committee agreed that trusteeship, as at present exercised, should not be retained for the time being, except in cases where the Band, by a majority vote, decides to remove themselves and their lands out of that state.

It was agreed that departmental officials would draft proposals to give effect to a suggestion of Mr. Case with regard to the incorporation of reserves, and such drafts would be brought to the attention of the Committee at a later date.

The question of Indians who have no actual reserve was raised by Mr. Raymond. The question is under discussion with Provincial authorities concerned. (Quebec).

Mr. Reid expressed the hope that the new Indian Act, when introduced, would not originate elsewhere than in the House of Commons. The Indian Act of 1880 (Act. 23, Victoria, Cap. 151), did not originate in the House of Commons; however it was made by authority of the 91st Section of the British North America Act, giving the Dominion of Canada power to legislate for "Indians and lands reserved for the Indians".

INDIAN VOTE SUGGESTED

The senate-commons committee on Indian affairs recommended Indians be given the vote on the same terms as electors in urban centres.

Indians are regarded as wards of the crown and unless they give up their special advantages as wards and take out citizenship

papers, are not allowed to vote. The report submitted to both houses is in reply to a special reference on this point made to the committee.

Should parliament adopt the recommendation, all Indians of both sexes, including those on reservations, will be permitted to vote at the age of 21.

PROTEST AGAINST VOTE

Commenting on an Ottawa announcement, the senate-commons committee had recommended Indians be given the vote on the same terms as electors in urban centres, a delegation representing the Union of Saskatchewan Indians said: "the only vote we want is a vote to decide who our Indian agents will be".

The Union has taken the position that a vote should be given to Indians on an individual basis and only after they have decided they wish to exercise the franchise. In the past, enfranchisement has meant loss of treaty rights, the one benefit the Indians do not wish to lose.

"The vote is the white man's edge of the wedge to take from us our remaining privileges," said the spokesman.

The delegation consisted of Chief John Gambler, vice-president of the union; Ernest Goforth, Henry John Ajecoutay, Emil DuBois, Strong Eagle, Alfred Peigan and Peter DuBois.

They called at the office of the union's counsel, Dr. M. C. Shumatcher, K.C., and presented their views, asking that they be transmitted to Ottawa.



St. Michael's School (Duck Lake) Midget Hockey Team. Front row, left to right: Rev. Fr. G.-M. Latour, O.M.I., Principal; Harris Wichihin, Robert Mike, Alexander Greyeyes, Rev. Fr. Geo.-L. Roussel, O.M.I., Coach and Manager. Second row: Frederick Sasakamoos, George Bird, Joseph Harvey Ledoux, Patrick Manitokan, Azarie Bird, Narcisse Lafond. Third row: Louis Prosper, Herbert Seesequasis, Ivan Daniels, Albert Seenookisick.

DUCK LAKE NEWS

The people of Duck Lake and the surrounding reserves are so short of feed that horses and cattle are dying every day.

One day a man who has quite a large number of cattle, ran out of feed. He didn't know where he could get feed for his stock. All of a sudden an idea popped into his head. He started walking to town and bought a whole bunch of brooms and gave one broom to each of his cattle. Thereby his problem of feed shortage was solved.

Wedding

A quiet wedding took place in the Saint Michael's chapel when Therese Gardipy and Kenneth Seesequasis were united in marriage on February 10th. The bridesmaids of honour were Mary Seesequasis and Gloria Nickolas, and the bestmen were Maurice Esperance and Harvey Gardipy.

St. Michael School Notes

DUCK LAKE, Sask. — To have an idea of the quality of our cream, we took part in the Quality Cream Production Competition, held at Regina by the Saskatchewan Dairy Association. We took 6th prize with a total of 88 points.

We quote a letter received from

the Saskatchewan Dairy Association:

"There was a goodly number of entries in both the Milk and Cream Competitions this year and to obtain a standing within the first six indicates a high standard of quality cream production methods. On behalf of the Saskatchewan Dairy Association, may I take this opportunity of congratulating you on the winning of this award."

\* \* \*

On April 3rd, an Amateur Hour was held in the town hall of Duck Lake, under the auspices of the Associated Canadian Travellers, for the benefit of the Anti-T.B. Fund. St. Michael's School Band again won the first prize, the third time in four years.

\* \* \*

On April 11th our School was honored with the visit of His Excellency Bishop Durand, O.F.M., who has been with the Chinese for thirty-five years we were particularly interested in the account he gave us of the present conditions of those unfortunate people.

Victorine GARDIPPIE,

\* \* \*

April 23 found all the pupils of St. Michael's School happily assembled to extend to their kind

Principal, Rev. F. G. M. Latour, their best wishes for a happy feast day.

A playlet "Precious Letters", performed by the little ones, told Father of their love for him, while feast-day greetings and kind wishes, expressed in rhyme, were made by the senior boys and girls. The Brass Band, conducted by Rev. Fr. G. L. Roussel, furnished three highly appreciated musical numbers.

Mary SEESEQUASIS,

\* \* \*

Duck Lake "lake" had been dry for ten years, but the melting snows have brought it back to us. We are glad to gaze upon the blue waters of which our grandparents so often spoke; and our joy will be still greater when the ducks find their way back to this lake.

Rita GARDIPPIE,

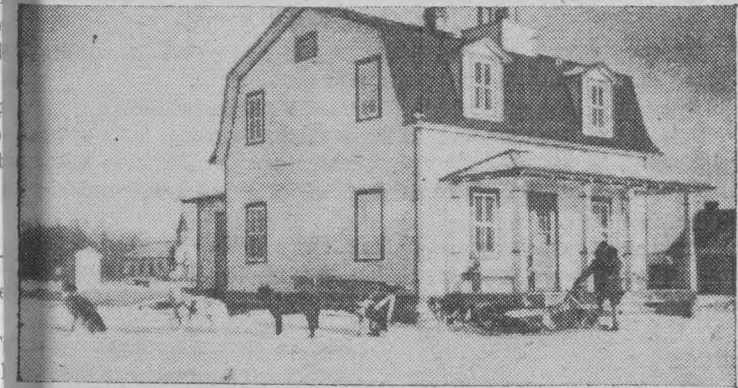
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Quizzes, organized by Rev. Fr. Roussel, have recently taken place at our School. We all enjoy those reunions which are so interesting and instructive at the same time. We expect that they will help many to overcome their shyness.

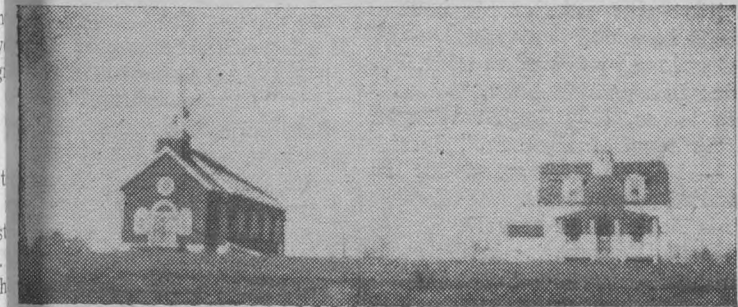
The prizes given to those giving the right answers certainly encourage us to do our best.

Irene VENNE,

Keewatin Notes



Father Bragaglia, O.M.I., leaving for a mission trip.



The Church and Rectory at Buffalo Narrows, Sask.

BUFALO NARROWS, Sask.—Our church, built in 1945, the inside left unfinished due to lack of materials, has been completed during the winter. New Stations of the Cross have been bought by the parishioners. Two new statues (St-Francis-Xavier and St. Anne) have been procured, the first one paid by the local Lake people.

Our hall, which has been renovated last fall, is used quite often for Bingo, Whist drives and lecture shows. Most of the Bingo and Whist drives are for the school fund. After the last Bingo

we had on April 1st, the sum of \$41.00 was remitted to our Secretary Treasurer.

A Whist drive was held on April 26 for the same purpose.

What about the shows? The plane will not come for a few weeks during the break-up season but we don't have to worry because four programs, received lately, will make up for that time.

Rat trappers are quite busy but the weather is keeping so cold that so far the catch has been poor.



Our pet baby girl "Mary".



The Crowning of the Blessed Virgin at Tekakwitha Orphanage.

SIOUX CATHOLIC CONGRESS AT VEBLEN, S.D.

TEKAKWITHA MISSION, Sisseton, S.D.—A Catholic Sioux Congress will be held at St. Mathews Mission, near Veblen, S.D., June 29 to July 2. Rev. Father G. Laviolette, O.M.I., of St. Boniface, Man., missionary to the Canadian Sioux has been invited to preach in Dakota language, by Rev. Father J. Pohlen, O.M.I., Director of the Tekakwitha Indian Mission, Sisseton, S.D. The program of the congress will be announced later.

SISSETON, S.D.—Tekakwitha Mission ended its school year on May 2nd, by honoring our Heavenly Mother with a May procession climaxed by crowning Mary as Queen. Joyce De Marrais had the honor of crowning the Queen of May. Wilma Firkus was the crown bearer. Lou Ann Kirk and Theresa St. John were the attending Angels.

A beautiful, instructive sermon was given by Rev. Father Pohlen. Father explained why Catholics honor Mary and reminded the parents and children to be faithful to their religious duties throughout the 105 vacation days.

Benediction with the Blessed Sacrament closed the ceremonies. Rev. Father Hess, who has been with us the past year, was the celebrant.

HISTORY OF CATHOLIC SIOUX MISSIONS

Sister M. Claudia, O.S.B., of Sacred Heart Convent, Yankton, South Dakota, has published a book, "Crusading Along Sioux Trails", which is a history of the Catholic Indian Missions among the Sioux of South Dakota from 1839 until 1945. To date over five hundred copies have been sold.

This book has many interesting chapters and deals with all the Missions of the Dakotas. There is a chapter about Standing Rock, Rosebud, Crow Creek, Pine Ridge, Cheyenne River, Lower Brule, Sisseton and Yankton reservations, and the work of the missionaries among the Indian people of these districts.

## SIPANOK



The youngest Indian trapper in Saskatchewan is shown above. He is the son of John Anaquod (of Qu'Appelle Agency), shown below tending his trapline at the Sipanok fur project of Carrot River, Sask.

## NORTH 'FLU' EPIDEMIC

**THE PAS** — Dr. R. F. Yule, medical superintendent for Indians of Northern Manitoba, has predicted a decline in the influenza epidemic which has taken the lives of two Indian children in April.

Dr. Yule said no more cases have been reported within the past week, and the epidemic is believed to have reached its peak.

**Nearly 100 flu cases were reported on three northern reservations during the epidemic.**

The disease has been confined mostly to children of pre-school age in Cedar Lake, South Indian Lake and Nelson House.

Sulfathiazole has been used by dispensers on the radio instructions of doctors, and through efforts of these men the epidemic has been held down. In serious cases, penicillin has been administered by doctors.

## MUSKRAT PRICES UP AT MARCH FUR SALE

**REGINA, Sask.** — An advance of 25 per cent in prices paid for muskrat pelts over those bid a year ago was experienced at the general fur sale of the Saskatchewan Fur Marketing Service March 31. Average price obtained on muskrat pelts was \$2.54, with extra large heavy bringing a top price of \$3.65. Good demand was evidenced on most furs offered, with sales totalling \$80,000.

Top prices obtained at the sale were: muskrat, extra large heavy, \$3.65; squirrel, prime "ones" and "twos", 74 cents; weasel, western double extra large, \$4.82; weasel, northern extra large and large, \$2.65; wild mink, large "ones" and "twos", \$30.00; coyotes, extra large and large "ones" and "twos", \$8.00; jack rabbit, prime "ones" and "twos", 74 cents.

## QU'APPELLE VALLEY NEWS

## LEBRET SCHOOL NOTES

On April 11, Fr. Houle, of Moosonee, Ont., visited the school and was well impressed by the organisation of this institution.

Major Hastings came April 19 to begin training the Cadet Corps for the annual inspection to be held late in May. The Cadet Corps is noted by its precision drills to band music.

Ball leagues are organised for both senior and junior boys. A picnic will reward the winning team in the Junior League. We had Forty Hours devotions April 23-24; the pupils took turns in prayer to Jesus in the Blessed Sacrament.

On April 24, the Senior and Intermediate girls were guests at a concert given at the Scholastic.

On May 2nd, the Senior girls were defeated by the Intermediate boys in a soft-ball game, the score was 32-24.

Fr. C. Frappier, O.M.I., of Cardston, Alta, was our guest on May 5th.

On May 6, 42 pupils received their first Communion. A number of parents attended the impressive ceremony.

We were happy to welcome Fr. Laviolette on May 6. Mr. Ostrander, Inspector of Indian Agencies, and Mr. F. Booth, Indian Agent, visited at the school May 7th.

The Senior Baseball team defeated the Scholastic May 6 by a score of 5-4; on May 9, the team defeated the Fort Qu'Appelle players 28-4.

## STANDING BUFFALO RESERVE

Susan Yuzicapi, 85, died May 5. Mahpiyadutawin, (her Sioux name), was born in Minnesota, at the time of the 1863 insurrection of the Sioux. She came to Canada as a refugee with her parents. The family lived at Qu'Appelle until 1905. Susan was married to Lame-John, who died long ago. She leaves to mourn her 3 sons: Matthew, John, and William (formerly Chief of Okanese Reserve); 19 grandchildren, 14 great-grandchildren, and 4 great-great-grandchildren.

Father Laviolette visited us on Sunday May 9. We were all pleased to welcome our former missionary.

Seeding has begun on the Reserve: moisture conditions make us hope for a good crop. The winter months were difficult, as we experienced a shortage of feed.

## WOOD MOUNTAIN

**WOOD MOUNTAIN, Sask.** — Fr. P. E. Tetrault, O.M.I., of Gravelbourg, is our newly appointed Missionary. Father Laviolette spent several days with us in the beginning of May. Robert Lean-Crow, 68, was received in the Church on Sunday May 2, and received his first Communion the same day.

Mr. Santee Iron-Ring, of Poplar, Mont., was a visitor here, with Mr. and Mrs. Jacob Lasuisse, of the Fort Qu'Appelle Sioux Reserve. Mr. and Mrs. Lasuisse visited with John LeCaine, and then left for Poplar by car with Mr. Iron-Ring.

## MISSIONARY'S VISIT

**JACK HEAD, Man.** — On March 8, Mrs. William John Thomas passed away at Jack Head. A priest from Berens River was called for the funeral. Father Lemire came by plane, and for a while we have been afraid he had met with a serious accident. We heard the plane coming, and suddenly the roar of the motor stopped; we ran out to see if the plane had crashed, but fortunately it managed to glide down to a safe landing.

The pilot went with John George Travers to send a telegram at Lake St. George, to get a new motor. A plane came the next day with the repairs.

Father Lemire remained with us twelve days. A plane had been asked to bring him back to Berens, but it never came; many planes passed over but none landed.

During the missionary's visit, Mrs. Willie Travers, (née Maria Giant) passed away; she was fortunate in receiving the last Sacraments before dying. It is not every one out here who can be so fortunate.

Father Lemire went back to Berens with Philip Bear, after the funeral.

Now the men are away trapping muskrats; we are looking forward to the spring fishing season anxiously.

(Flora Travers, Corr.)

## SURVEYS IN MANITOBA

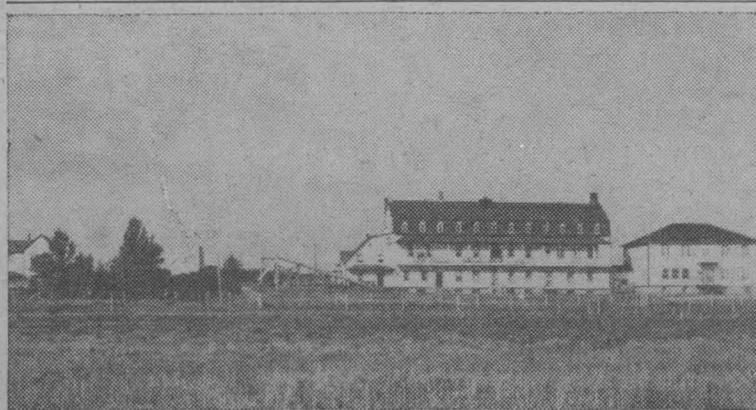
**OTTAWA** — Almost half the Indian population of Manitoba was X-rayed during 1947 in one of the most extensive anti-tuberculosis drives yet undertaken among Canadian Indians. Plans are under way to X-ray the remainder of the Manitoba Indian population this year.

Most of the X-ray work was done by the Sanatorium Board of Manitoba, through its travelling clinics, stationary clinics and health surveys in residential schools. On the southern reserves the federal government supplied X-ray equipment and film, with the Sanatorium Board providing technicians to man the equipment and to read the plates.

The Sanatorium Board has been most generous in assistance and wholehearted in its co-operation to the extent that it has absorbed nearly \$3,000 of expenses connected with the survey, and it has also X-rayed for us 737 Indians from Saskatchewan and 290 from Ontario.

A total of 6,665 Manitoba Indians were X-rayed by the travelling clinics and 1,104 by other means. Out of this total of 7,769, active tuberculosis was found in 252 cases, but of the latter 116 were of the childhood infection type for which hospital care was not recommended.

Under the supervision of Dr. W. J. Wood, regional medical superintendent of Indian health services for Manitoba, hospital care has been arranged as rapidly as possible for active tuberculosis cases.



The Hobbema Indian School, Hobbema, Alta. Rev. Fr. J. Adam is the Principal.

## TELEGRAPH CREEK, B.C.

**TELEGRAPH CREEK, B.C.** — Winter, this year, was slow to come, but once it settled down on the Rockies, the thermo took a long ride below zero. As a consequence of this prolonged cold spell and scarcity of game, many isolated Indians had to suffer from both cold and hunger. The Cariboo Hide Band was found in a particularly hard situation by the visiting Missionary early in February. Mrs. Thesly John had just passed away and Mrs. Packer Johnny was on the verge of death. Both of them died during the course of a week, due partly to starving conditions of the whole camp. Emergency supplies were flown in from Telegraph Creek and Fort Ware as soon as the Missionary had conveyed the news to the Indian Department.



Indian house at Telegraph Creek.

During the month of January, Fathers Edmond Turenne and John Mouchet visited the Band of Shesley. They ministered to the camp till the visit of his Exc. Bishop Jean Louis Coudert in March. Were confirmed by the visiting Bishop: Eva Donson; Rosie, Rena and Cecilia Taku Jack; Joseph Carlick.

Bishop Coudert spent two weeks at Telegraph Creek. Fifteen adults and children were also confirmed at this point, amongst whom was Vera Williams who joined the Church last February. Congratulations to one and all!

## ABOVE AND BEYOND THE CALL OF DU

By JOHN POST

He was sitting on the sandy beach there at Bear Lake, 200 miles from the nearest centre of civilization.

He was a priest, he said. (Fr. O. de Keyzer, O.M.I.)

His attire, was an old army battledress, dyed blue—the bright spot in his entire wardrobe was a pair of Indian moccasins — a young man needed something bright and the moccasins a cheerier note.

His excellent command of English indicated the best of school and the sunny skies of his birthplace, Lille, France, reflected his smile.

I didn't know much about priests.

**What was he doing here at Bear Lake?**

That was part of his beat. I think he called it a "parish"—300 miles long by 200 miles wide. Babine Lake, Takla Lake, "towns"? No towns, only Indian villages.

"A tough assignment", I said. — No, he had asked for it; studied years for it.

— How did he travel?

— Well, moccasins in the summer and snowshoes in the winter.

— Good place to save money, wasn't it?

— Oh, no; there was no pay in this job.

**He told me a story about grizzly bears**

The Indians told him to watch out for grizzlies. So each morning as he started on his long hikes, he was very watchful and apprehensive. By noon he was becoming more tired and less apprehensive. By evening he'd be so tired the grizzlies would be completely forgotten.

**How far did he travel in a day?**

It was 40 miles between his sleeping places. That was his day's travel in the summertime.



Rev. Father Forget, O.M.I., at home.

Early in April, Father John Forget left Telegraph Creek to relieve Father Caron in Whitehorse. He is expected back during the Summer. Father Turenne sent to assist Father Pierre in Lower Post during the summer months.

## Baptisms

Feb. 1st: Irene Mary Caron; Feb. 8th: Irene Mary Hunter, Mary Louie, John Joseph Quock; March 7th: Dempsey Bob; March 27th: James Ed Nole, Daniel Melvin Pete.

## Weddings

Peter Dennis was married to Marianne Louie in Cariboo on February the 10th.

Freddy Quock was married to Cecilia Dennis in Telegraph Creek.

## Deaths

Mrs. Thesley John and Packer Johnny, from Cariboo. R.I.P.



Two Telegraph Creek Pupils.

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**How far did he travel in a day?**

It was 40 miles between his sleeping places. That was his day's travel in the summertime.

But in winter he couldn't travel that far, so he slept in the tent. But he had one or more Indians with him in the winter. He liked to travel with the Indians. He often had too many volunteers.

**Didn't he feel sorry for the Indians?**

No. He said the Indians were very happy people. They lived for the day. They have no worry of the atom bomb or the market — and an Indian laugh even when he's starving.

An officer in the Canadian Army and a gentleman in civilian sense, this educated, charming boy from sunny France seemed very much a part of that clean, beautiful country.

And as our plane roared toward civilization, he was sitting there on the lakeshore.

**He served his fellow man above the call of duty!**

(Vancouver Star)

A traveller stepped off a York-Chicago train one morning looking badly frayed. "I sleep a wink on the train tonight," he explained. "On Singer's Midgets was in the above me and kept me awake night pacing up and down."

# CASIMIR PULASKI

PATRIOT

PULASKI WAS BORN AT WINIARY, POLAND, IN 1748. HIS FATHER WAS COUNT JOSEPH PULASKI; HIS MOTHER MARIA ZISLINKA.




PULASKI'S MILITARY TRAINING WAS RECEIVED IN THE GUARD OF DUKE CHARLES OF COURLAND.

THAT LAD PULASKI WILL MAKE A SPLENDID SOLDIER!

PULASKI AND HIS FATHER FORMED THE CONFEDERATION OF BAR IN 1768.

THE PURPOSE OF OUR CONFEDERATION IS TO FREE POLAND!

PULASKI RAISED MUCH OF POLAND AND LITHUANIA IN REVOLT. THIS WAS AFTER HIS FATHER'S ARREST AND DEATH IN 1769.



IN 1770, PULASKI SEIZED THE FORTIFIED MONASTERY OF CZESTOCHOWA. HE DEFENDED THE PLACE, AND FORCED THE RUSSIANS TO WITHDRAW.




IN 1772, AFTER BEING FALSELY ACCUSED OF A PLOT AND A GALLANT BUT FUTILE DEFENSE OF CZESTOCHOWA, HE WENT TO TURKEY, THEN TO FRANCE.

DR. BEN FRANKLIN, I OFFER MY SERVICES TO YOUR COUNTRY AND THE CAUSE OF FREEDOM.

IN 1778, PULASKI ORGANIZED A CORPS CALLED PULASKI'S LEGION. ON OCT. 15, 1778, HE REPULSED A HEAVY NIGHT ATTACK.



IN THE ASSAULT ON SAVANNAH, GEORGIA, OCT. 9, 1779, HE COMMANDED BOTH THE AMERICAN AND FRENCH CAVALRY. THIS WAS ONE OF THE MANY BATTLES HE FOUGHT FOR THE CAUSE OF AMERICAN INDEPENDENCE.



THE PATRIOT OF TWO COUNTRIES, PULASKI DIED A SOLDIER'S DEATH ON OCT. 11, 1779 ON BOARD THE BRIG WASP. HE WAS BURIED AT SEA OFF ST. HELEN'S ISLAND, S.C.



NO. 317  
Sue Johnson

## Our Lady Of The Indians

On May 17, 1673, with five other Frenchmen, in two canoes, Marquette and Joliet set forth on their voyage of discovery of the Mississippi, the "Father of Waters."

"Above all," says Marquette, "I placed our voyage under the protection of the Blessed Virgin Immaculate, and promised her that if she obtained us the grace of discovering the great river, I would give it the name of conception, as I would do to the first mission I should establish among those new nations."

On Thursday, in Holy Week, 1675, he spoke to all in public. The hundred chiefs and ancients formed the first circle, nearest the Father; fifteen hundred young warriors gathered behind him; the women and the children formed the outer ring.

Thus he preached to them the doctrine of Christ crucified; the blood of God's Son made Marys' Son for them. He offered up the red sacrifice of the Mass for the conversion. On Easter Sunday he celebrated the same dread mysteries again, claimed that land as possession for the Most High God, and gave that mission the name of the Immaculate Conception of St. Mary.

The good Indians received his message with joy; his mission was securely founded, and his work was done.

## STRANGE BUT TRUE

When a man becomes POPE he loses his former nationality and becomes sovereign of an independent kingdom — THE VATICAN STATE.



The BLACK VIRGIN OF ATOCHA, MADRID, had her own court — THE QUEEN OF SPAIN was "first lady-in-waiting." THE SPANISH QUEENS ALSO USED TO PRESENT THEIR WEDDING DRESSES TO THE STATUE.



Diego Chancas Alvarez, PHYSICIAN, WHO ACCOMPANIED COLUMBUS on his second expedition in 1493, wrote the first description of the fauna and flora of "THE NEW WORLD."

ST PAUL IS INVOKED IN MANY COUNTRIES AS PROTECTOR AGAINST SNAKES. SOIL FROM ST PAUL'S GROTTOS, RABAT, MALTA, IS CREDITED WITH SPECIAL ANTI-SNAKE-VERMIN PROPERTIES.



## Once Upon a Time



The Spotted Comfrey

By Dorothy Blount

The comfrey — a lance-shaped plant that grows about a foot high and has blue or red flowers shaped like cowslips — has many names. Because it flowers about the time of St. Joseph's feast, Italians call it *erba di San Giuseppe* — St. Joseph's herb.

After the Crucifixion when Our Lord's sacred body was removed from the cross and placed in the arms of His Blessed Mother, a legend tells us, her tears flowed thick and fast. Some of them fell upon and stained the leaves of the comfrey.

Now another strange fact about the comfrey is that its blue and its red flowers grow on the same bush, which is not usual with the majority of flowering plants. And there is a legend to explain that also. It is said that the flowers of the comfrey on Calvary reflected the blue of Our Lady's eyes, but that as she wept and her eyelids grew red with weeping, the buds of the comfrey flushed pink in sympathy.

Other names by which the comfrey is known are "Mary's tears," "the Virgin Mary's cowslip," "the cowslip of Bethlehem" and "Jerusalem sage."

(All rights reserved, Catholic Truth Society of Ireland.)  
(N.C. Features)

## "Miracle" Of The Roses



In the little English town of Stockport, Cheshire, one day last May, a crown of fresh red roses was placed on the statue of the Virgin Mary in St. Mary's Church.

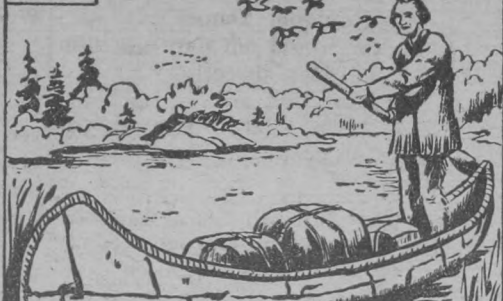
When the time came to change the crown for a fresh one, it was found that the roses had not wilted, were still as fresh as when first cut.

So day, and night, the people of Stockport kept watch, but the roses only bloomed more beautiful than ever. Finally, Pope Pius was informed of the miracle and the Vatican said it would investigate.

Today, ten months later, the crown is still unfaded and thousands journey to the church daily to see "The Miracle of the Roses".

# SOLOMON JUNEAU PIONEER

SOLOMON JUNEAU WAS BORN AUG. 9, 1793 AT L'ASSUMPTION, ON THE ST. LAWRENCE RIVER.



HE DREAMED OF ADVENTURES IN THE FAR WEST.

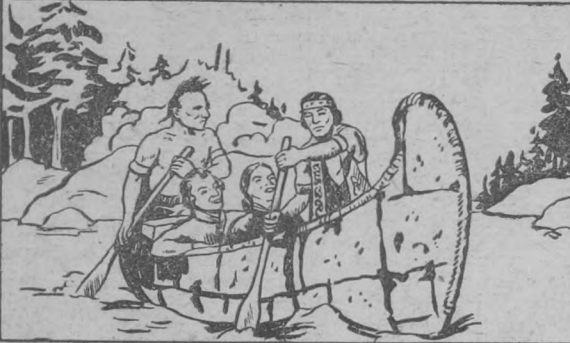
IN 1816, WHEN HE WAS 23, HE CAME TO MACKINAC. THERE HE MET JACQUES VIEAUX, WHO HAD TRADING POSTS AT MACKINAC, GREEN BAY, MILWAUKEE.



WITH VIEAUX HE WENT TO GREEN BAY. THERE JUNEAU FELL IN LOVE WITH JOSETTE, DAUGHTER OF VIEAUX AND GRANDDAUGHTER OF AN INDIAN CHIEF. SOLOMON AND JOSETTE WERE MARRIED IN 1820.



THE HONEYMOON TRIP WAS BY CANOE TO MILWAUKEE. THEY BROUGHT THE WEDDING GIFTS JOSETTE'S PARENTS HAD GIVEN HER.



IN 1818, ANTICIPATING HIS MARRIAGE, JUNEAU BUILT A HOUSE IN MILWAUKEE. IT WAS A LOG CABIN AT THE CORNER OF E. WATER AND WISCONSIN.



MR. AND MRS. JUNEAU WERE HOSPITABLE TO INDIANS AND WHITES. FRENCH WAS SPOKEN IN THE HOME. SOLOMON KNEW ENGLISH WELL, AND SOME INDIAN DIALECTS, AS DID HIS WIFE.



THE JUNEAS WERE GENEROUS DONORS TO BOTH ST. JOHN'S CATHEDRAL AND OLD ST. PETER'S CATHEDRAL.



SOLOMON JUNEAU WAS MILWAUKEE'S FIRST POSTMASTER, VILLAGE PRESIDENT, AND MAYOR.



AFTER A LONG, USEFUL LIFE, SOLOMON JUNEAU DIED AT KESHENA, WIS. NOV. 14, 1865. INDIANS, WHO CALLED HIM "SOLOMO" JOINED WITH PIONEER WHITES IN MOURNING.



## Larry the Leprechaun



Larry and the Nutmeg

"You aren't an apricot, are you?" Larry asked, looking at the strange-looking fruit with its large reddish pit covered with a red lace of fiber.

"No, whatever an apricot is," said the fruit. "I'm a nutmeg. At least, the hard pit you see in the center is a nutmeg; and the bright red lace is mace, another spice."

"I knew this was the country where spices grow, the spice islands — but I didn't know that even here they grew two kinds on one tree," said Larry.

"That's a little trick all our own," said the nutmeg. "I don't imagine many trees do it."

"That must make you very valuable in the market, then," said Larry. "Who picks the fruit?"

"Nobody picks it," said the tree. "When the fruit is ripe, it cracks open, and the pit falls out. The pits are gathered up and separated from the red fiber. Then the two kinds of spice are sent to market."

"Spices played a great part in history, didn't they?" Larry asked.

"Very great," said the tree. "The search for spices brought men across the ocean, and made them discover new continents and new lands. Some men built great fortunes on spices."

"Didn't the discovery of America have something to do with the spice islands?" asked Larry. "I'm not too good on my history, but I think I remember that."

"I've heard that it did," said the tree. "Europe needed spices, because of wars and troubles. So men started sailing out into the ocean to find new sources of spice and other things they needed. And, in looking for the Indies — where there were supposed to be jewels, silks, and spices — Columbus found America."

"The spices make the wind fragrant, even out to sea," said Larry.

"I wouldn't know — I've never been to sea," said the spice tree. and could not get them overland

"You are busy enough here not to want to go anywhere else," said Larry. "I'm glad I saw you and had a little visit with you — I've often been curious about spices and now I know where at least two of them grow."

(N.C. Features)

## NEW COWBOY RULINGS

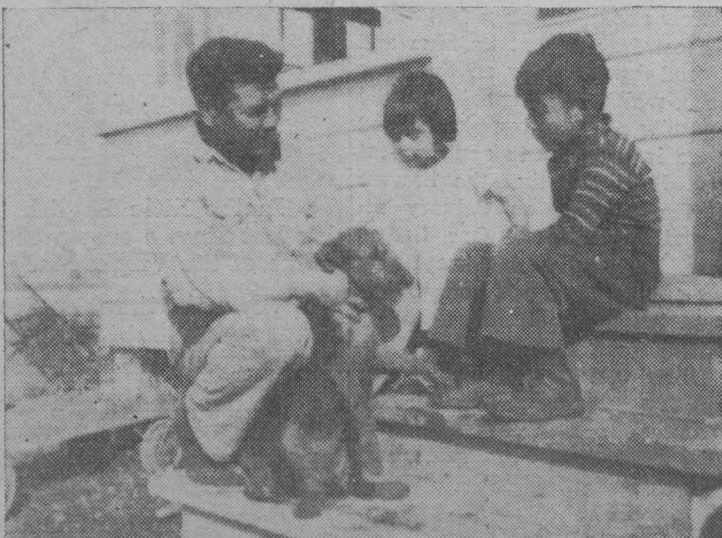
**SWIFT CURRENT** — Riders who enter Saskatchewan rodeos then fail to appear will be black-listed by the Cowboys' Protective association until their entry fee is paid, Charles Powley, secretary of the Saskatchewan Rodeo association reported.

### Tied Roping

The organization decisively decided upon tied roping for western shows. In tied roping the rope is secured to the saddle horn. This differs from dally roping, popular in the United States, where the rope is not secured. American riders had sought to introduce dally roping in Canada but a mail vote of Canadian cowboys showed they preferred tied roping. The Canadians argued that the picture of co-ordination between rider and his mount which was so important to the spectator was lost in dally roping.

Will Rogers, famous comedian and actor, was neither born in the United States nor died there. He was born at Oolagah, Indian territory before Oklahoma became part of the U.S.; and died in a plane crash in Alaska.

## AT HOME WITH THE ADAMS'



Calvin E. Adams, his daughter Beverley, his son Eugene, and the pet Airedale "Fuzz". Calvin lies at Corunna, Ont.

## COOPERATIVES

### Lesson 1 — True and False Cooperative

#### 1. ALL ORGANIZATIONS WHICH CALL THEMSELVES COOPERATIVES ARE NOT NECESSARILY TRUE COOPERATIVES.

There are small business enterprises which call themselves Cooperatives, but which are really in the hands of a few organisers or shareholders, and in which the benefits are shared only by those few persons.

Many city and country stores, pool fuel oil distribution, chicken ranches, small factories, like to call themselves cooperatives but have not the essential organism of true cooperatives. True cooperatives are registered and are followed by the provincial laws governing cooperatives. These cooperatives are inspected regularly and their books audited by Government officials.

#### 2. THE FOUR MARKS OF A TRUE COOPERATIVE

1. One person, one vote, giving thereby democratic control.
2. Limit of fixed interest on the capital, shares and bonds.
3. Dividends, or share of profits, made to members according to the amount of business they have made with the cooperative.
4. The open door: Free entry to new members, on the conditions as the founders. Free withdrawal of members who have fulfilled the terms of their contract and other obligations towards the cooperative, according to regulations in force.

#### THESE FOUR PRINCIPLES APPLIED TOGETHER ARE THE MARKS OF A TRUE COOPERATIVE.

#### 3. THE TEN COMMANDMENTS OF A TRUE COOPERATIVE.

1. Sale must be at market price, on a uniform basis for all.
2. Buying and selling must be on a cash basis only.
3. A contract must bind the members to their cooperative.
4. Compulsory classification of agricultural produce must be made.
5. The cooperative must do business with its members.
6. A sufficient amount of money must be put in reserve.
7. The members of the cooperative must be educated in cooperative laws.
8. Scrupulous honesty must be observed in all business transactions.
9. Good bookkeeping and frequent auditing must be practiced.
10. Frequent general meetings of the members must be held. Each and every one of these 4 marks and 10 commandments must be the subject of as many lessons on cooperatives.



# The Trail of Hanpa

by Ablo-Hoksila and Woonkapi-Sni

## CHAPTER IX — THE RODEO

The story to now: Daniel Little (Hanpa), grandson of the Sun-reamer, brought up in a Government Indian school, returns to Wood Mountain quite bewildered by his education. His grandfather wants him to marry the Doe-Maiden, daughter of a Lakota woman and of a white man. At the death of his grandfather Daniel loved a great sorrow, and although he loved the Doe-Maiden, he left his home, with his friend, Toto, and went to Poplar, Montana, where he meets attractive Pauline Ramsay. Daniel and Toto work at the Ramsay ranch for a few days. Daniel finds out that Pauline is falling in love with him. In the meanwhile he inherits \$2,000 from his grandfather, and he decides to return to Wood Mountain, much against his heart's interests, in order to set himself up on a small farm. Before he leaves he writes a letter to Pauline. When the two friends return home, Pauline is heartbroken. Upon his arrival at Wood Mountain a casual remark causes Daniel to realize that his true love is really the Doe-Maiden, whom he has blandly ignored until now.

The annual Rodeo at Wood Mountain is an event which attracts visitors from distant points in Saskatchewan and in Montana. The early frontier days are revived, and the spirit of the old West is born again for a few days of rejoicing. A vast area in the valley of the Wood Mountain creek is covered by tents; dining rooms are erected in bow-tents, and a vast dancing platform is set up under the stars. Visitors swarm around the merry-go-rounds, swings, show-ants, refreshment stands.

Real and dude cowboys and cowgirls circulate in their gaudy apparel; old Indians in full regalia, salvaged from many a rodeo or exhibition, parade every morning and afternoon; races of ponies, ridden unsaddled, chuck wagons, sulkies, draw an eager crowd. But the largest event which gathers every one is the broncho-riding contest, an essential feature of the rodeo.

From the top of the surrounding hills the view of this large encampment is thrilling indeed. In the valley surrounded by Poplar-bluffs, a cool brook leaves its way through the trees. The panorama presents the pyramidal-like hills surrounding the valley like sentinels, adding to their perennial beauty to the scene.

The Indian camp was set apart, a little elevation to the West of the creek. There Daniel and Toto had set their canvas tent, and squatting among the towering conical tipis. Their ponies, hobbled, grazed close by. As the sun rose upon the opening day of the rodeo, last minute preparations were made at the arena, and by early afternoon, a large crowd had gathered to witness the opening of the rodeo.

Daniel and Toto mounted their ponies, and took part in the colorful parade around the race track, which marked the opening of the rodeo, while a Montana High School Band played martial tunes. As the riders were recognized by their friends, many an exchange of salutes was made as the riders waved their sombreros.

Daniel was keeping his eyes eagerly on the solid row of cars which surrounded the racetrack, when nearing the chutes he was greeted loudly by the high-pitched voice of LeBegue. Daniel looked long at him, and shouted: "Hi, pard", in beckoning. LeBegue was alone.

The parade over, Daniel, booked to ride this very afternoon, proceeded to the corral chutes. The events succeeded one another rapidly in the arena: steer ling, calf-roping, bronk-riding, old-cow milking; by mid-afternoon a broncho was being saddled for Daniel, when LeBegue rushed to the chute:

"Kola", answered Daniel, "I have reasons of my own. I am seeking some one, perhaps."

"Say, pardner", retorted Toto, "let us celebrate your victory over No-Man's Horse. Come and meet your friend LeBegue. He has invited both of us to see him".

"A good idea", said Dan, happy to find an occasion to meet the Doe-Maiden, without having to compromise himself.

"But, friend, have you not begun a little celebrating of your own?" added Dan, as he noticed the exuberance of his pal.

"Yes I have indeed," replied Toto, "and it would not hurt you to cheer up a bit".

The two friends mounted their ponies and were off towards LeBegue's car, which was parked some distance away by the creek. There also was the tent of the Doe-Maiden's mother. The campfire spiralled its smoke towards the stars, in the calm evening.

While Dan was talking with LeBegue, Toto set himself seeking the Doe-Maiden. He was sure that Marianne wanted news of Daniel, and he could see that if he could bring her the assurance that Daniel was still faithful to her despite the rumors that he had been taken by the charms of the white widow, Pauline Ramsay. Toto felt it was his duty as a friend of Daniel to bring about the reconciliation.

Toto found the Doe-Maiden at the tent of Leonie Hail, a mutual relative, who had come from Fraser, Montana.

Marianne had spent many a sleepless night since the return of Daniel. It had been noised around that Daniel had spurned her love, that he was engaged to Pauline, and that she, herself, would have to find another suitor. Some wagging tongues had even chosen Toto as the one Marianne was to marry.

At the sight of Toto, who alighted from his horse, cried

out: Hello sweetheart! the Doe-Maiden's heart leaped. At last, news from Daniel. Why should Toto come to her, if he had not a message from Daniel...? And yet she would not dare ask him any question directly.

"I hear you are getting married, little one," taunted the clownish Toto, with brutal directness.

"This is no matter for joking, uncle", replied Marianne, with emotion. She had called him uncle out of respect, as Toto was distantly related to her.

"My little one", said Toto, "I have to tell you something which is very important. You must keep this secret until I return to my people beyond the stars... I will tell you for the sake of your future happiness. Do you promise?"

"Yes, I do", replied Marianne, quivering. Toto cast a questioning glance at Leonie, who asked: "Do you wish that I stay out of this?"—"No, if you promise to keep mum about it, I do not mind you knowing".

"Well", said Toto, refreshing himself once more from his flask, "my little cousin, I am an old man now, I am pleased you call me your uncle. I will tell you something about my life that will teach you a great lesson. When I was eighteen I went to Haskell Indian Institute, and graduated there with honors. I went to work as a book-keeper in a large insurance company, and did well. I became engaged to a white woman, Dallas, whom I married after a short courtship. We bought a house and a car. We trusted one another, had few friends, and our first two years together were like heaven. We had a child, but we lost her after a few months. Our lives went on, secluded, and I believed we could have lived on like that forever. One night, however, we had gone to a dance—Dallas was a perfect dancer—when I noticed she had left the hall. I went to seek her. A friend of mine told me she had gone out. I followed him discreetly, and there, in the shadows below the balcony, I saw my wife in the arms of a stranger. Blind with anger and shame, I rushed to my car and fled to Minneapolis. There I cashed a cheque for half my savings, turned over the balance and the deed on the house to Dallas, and drove on to South Dakota. I obtained a divorce from Dallas, and left the world I had lived in, and

which had destroyed my happiness. Now I have found peace and contentment, as a wanderer, with my own people, here in Wood Mountain".

Marianne was wiping her tears. Toto added: "And this is, Marianne, what I do not want to see happen for Daniel. It is really up to you now. Hanpa's trail now leads towards you, but you must be there waiting for him".

"Then what about the white widow at Poplar? Is it true?" sobbed Marianne. "Why did Dan run away from me last month?"

"You will know tomorrow," replied Toto, "all I can say now is that my kola is at the cross-roads".

(To be continued)

## FORT PECK SIOUX CONGRESS

POPLAR, Montana—The annual Catholic Congress for the Sioux and Assiniboinese will be held under the sponsorship of St. Joseph's and St. Mary's Societies, at St. Anne's mission, near Poplar, Mont., June 22-25. Father G. Laviolette, O.M.I., who has been our guest missionary at Riverside and at Fort-Kipp Congresses, will preach in Dakota at the invitation of the Pastor of Poplar, Rev. Fr. Weidinger.

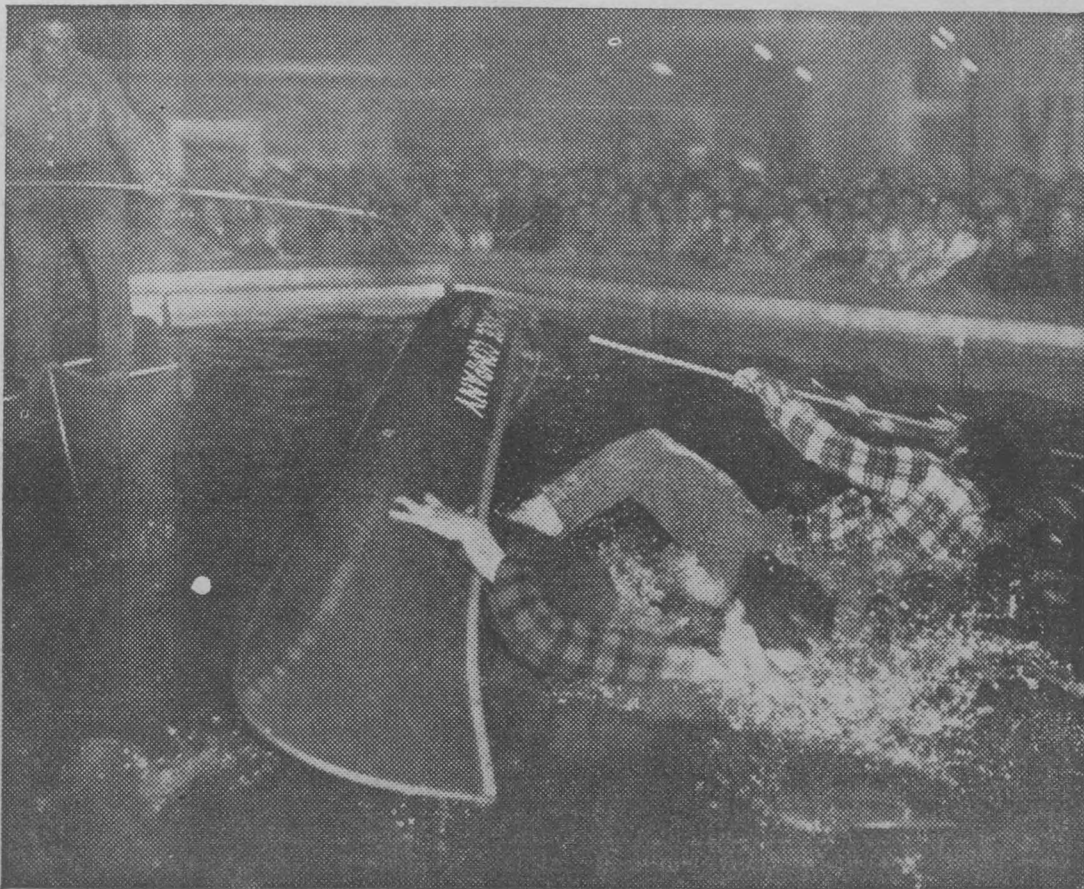
Officers of the 58th Annual Congress of Montana and North Dakota are: Henry Ashes, Chairman; Joseph Red Thunder, President; James Red Fox, Secretary; Mrs. Evelyn Red Thunder, Treasurer. Mr. John Lecaine, of Wood Mountain, is one of the guest speakers at the Congress.

## DAKOTAS IN SPORTSMEN SHOW

One of the more entertaining features of this year's Manitoba Sportsmen's Show is a Canoe-Tilting act which brought together a pair of full-blooded Dakota Indians opposing a French-Canadian woodsman and an English-Canadian timberman from the wilds of Northern Ontario. This act has proven a very popular feature at some of the leading American shows and it is a spectacle replete with thrills, spills, and a goodly amount of humor.

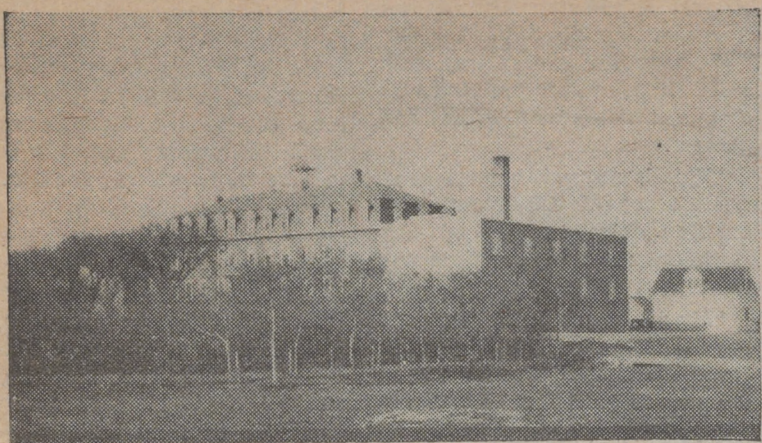
The Dakota Indian pair has, further along in the program, demonstrated their repertoire of bird and wild animal calls.

## INDIANS WIN CANOE-TILTING BOUT



Dakota Indians Ed Muckle and Tom Sanderson give a ducking to Ernie Simpson and Joe Perron, Northern Ontario guides, in the contest held at the Winnipeg Sportsmen Show, proving the redmen are still masters of the canoe. The contest was held May 11.

# A Visit To Sandy Bay



The Sandy Bay Indian school is a real home for its 145 pupils.



Singing and stage activities develop the talents of the pupils. Shown are: Elizabeth Roulette, Philip Malcolm, George Roulette, Margaret Beaulieu and Pearl Malcolm.



Rev. Fr. Lavigne, Provincial of the Oblates, with Frs. Lambert, Beaulieu and Florentin, at Sandy Bay School.



Health services are adequately provided for by (top)—Sr. Raymond-Marie, R.N., nurses both children at the school, and is often called on the Reserve, and by (bottom)—Miss A. MacCarthy, R.N., field nurse at Sandy Bay, with her assistant, Mrs. G. Pelletier, (Jean Winter)



The hockey team is coached by Eddie Kubb. The players are: Cam Chippeway, Goalie Donald Prince, Walter McIvor, Leonard Beaulieu, Toby Mike Bone, Wilfred Spence, Russell Paul, David McIvor and John Mous. They won 8 games out of ten in the Portage, Gladstone, Alonza, Lang Amaranth circuit this winter.



**Top left**—Brother Bruyere with a group of small boys: Raymond Martin, Bill Paul, Stanley McKay, John St. Paul, Leo Paul, Jos. McKay, Geo. Roulet, Lloyd Daniels, Fred Roulette, Charles Roulette, Frank Roulette, Louis Martin, Alex and J. B. Roulette. **Top Right**—A group of boys went camping overnight to dig seneca root, earning \$6.00 each, on a special trip with Brother Bruyere, in the school truck. They cheer their manual instructor who is so devoted to the **Center left**—These cheerful young misses attending school are: Veronique McIvor, Joyce Roulette, Irene McIvor, Darcy Levasseur, Madeleine Beaulieu, Floren Ahmo, Elsie Paul, Annie Malcolm, Myrtle Burns, Lena Misiabit, Josephine Martin, Martha McIvor and Evangeline Cook. **Center right**—Proud of their manual training achievements, these girls show the badges they won in weaving, sewing, housekeeping courses; they are: Edith Paul, Isobel Mousseau, Esther Hou, Lina Clara Roulette, Irene Levasseur, Angeline Hunter, Madeleine Beaulieu, Evangeline Paul, Darcy Levasseur, Rachel Bone, Edna Houle, Henriette Beauchamp, Olga Paul, Isabelle McKay, Joyce Roulette and Myrtle Burns. **Bottom left**—Able skaters are: Myrtle Burns, Evangeline Cook, Isabelle McKay and Muriellia Bo. **Bottom right**—A healthy and prospering family: James Malcolm with his children: Philip, Theresa, Annie and Rosemary.